

BIBLE SOCIETY RECORD

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COLPORTEURS IN MEXICO

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PROPORTIONED to the grandeur of its contents has been the beneficent influence of the Bible upon human life. This influence has been attained, and it will continue, not by reason of minute accuracy as to the years of Methuselah, or the number of armed men in the Exodus, or the genealogical tables of the Old or the New Testament. In things immeasurably deeper, higher, broader than these is the hiding of its power. In its disclosure of God, in its holy law, in its provision of redemption for enslaved and condemned souls, in its doctrine of brotherhood and of immortality, lies its victorious strength—and there it will remain, whatever the issue of the present study.

But time forbids any attempt now to set forth its work in the world. Let all be summed up in the words of Wendell Phillips: "The answer to the Shaster is India; the answer to Confucianism is China; the answer to the Koran is Turkey; the answer to the Bible is the Christian civilization of Protestant Europe and America."

BISHOP EDWARD G. ANDREWS, D.D., LL.D.

BIBLE SOCIETY RECORD

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EDITORIAL NOTES.

THIS is quite a Mexican number this month. On the cover we are able to picture Captain Brenton and his traveling companion, and the faithful donkey that carries the Bibles. Captain Brenton's letters give a glimpse into his evangelistic travels over the highlands of Mexico, travels as adventurous as Stevenson's, and full of a message of light and joy. We also give pictures of the exterior and interior of the new agency headquarters in the City of Mexico, where all the colporteurs and correspondents are kept in mind and their needs supplied. This is a busy center. Guadalupe Rocio's verses, of course, belong with this Mexican story.

THE Rev. Dr. John Fox, one of the Corresponding Secretaries, started on his trip to the Far East on Tuesday, November 20, 1906, on the *Kaiser Wilhelm II*. We give his itinerary on another page, knowing that it will be of interest to many friends. The Board of Managers believes this journey of Secretary Fox will be of great benefit to the far-reaching interests of the Society in these distant lands. It is interesting to note in the *Congregationalist* that the Prudential Committee of the American Board has recently determined upon the policy of sending the secretaries connected with the home department on tours of the mission fields from time to time. They consider it important that these men, who are constantly addressing the churches on the subject of foreign work, should have a first-hand knowledge of operations and conditions on the field. The wisdom of this course no one acquainted with the work would question.

WE are hoping great things from the new domestic agency, covering nine states, with headquarters in Chicago, of which we speak more at length on another page. The Agency Secretary is the Rev. J. F. Horton, a Presbyterian minister, who has been the Secretary of the Chicago Bible Society. We are glad that we can present his picture to our readers, and bespeak for him a welcome throughout the great Northwest.

WE are privileged here to present a brief outline of the life and services of two gentlemen who have recently been elected to positions in the government of the American Bible Society—one, Mr. Frank E. Spooner, to the Vice-Presidency for the State of Illinois, and the other, Mr. G. S. Mackenzie, to membership on the Board of Managers.

Mr. Spooner came from Springfield, Ill., to Chicago in 1864, and was for many years a leading manufacturer and dealer in building material. For some years he has not been actively engaged in business. He was a member of the Third Presbyterian Church from 1872 to 1887. While a member there he served as trustee, church treasurer, and elder. Since 1887 he has been a member of the Kenwood Evangelical Church, has served as trustee of that organization, and is now one of the elders. He has manifested his interest in Christian work not only by his personal service, but by generous contributions. Mr. Spooner has been a member of the board of managers of the Chicago Bible Society since 1897, and was vice-president from 1897 to 1903; since 1903 he has been president, and is now Chairman of the Executive Committee of the Northwestern Agency.

Mr. G. S. Mackenzie was born in Scotland, of Covenanter stock, and came to America when three years old. He is a graduate of Harvard. He has lived in Chicago twenty-five years, and was for many years superintendent of the Tabernacle Sunday School, since known as Chicago Commons, where Prof. Graham Taylor has done his great work. He is a fine Bible student. The Rev. Dr. Laurence, now pastor of one of the leading Baptist churches of Orange, N. J., was a student in his Bible class. He is one of Chicago's leading business men. He has been for many years in the railroad advertising business. He is a great traveler, having visited nearly every country in the world. He is a member of the First Congregational Church and takes a deep interest in all the Christian work of the city. He has been a member of the board of managers of the Chicago Bible Society for five years, and is now a member of the Executive Committee of the Northwestern Agency.

THE "Haystack" commemoration services held in the Fifth Avenue Presbyterian Church on the 13th and 14th of November were of deep interest. Among the many speakers was the Rev. Dr. Haven, who spoke on "Prayer and the Word of God." The Rev. Dr. Fox presided at the concluding service. We tell elsewhere briefly the story of Mr. Samuel J. Mills, who was the moving spirit of the original haystack meeting and one of the chief promoters of this Society.

THE customary receipts from the four sources which we publish in these notes, show once more an increase in each item, save the receipts from church collections, which are a trifle less than they were in October a year ago. The total for the seven months, however, shows an advance in this item and a loss only in gifts from individuals.

	Oct. 1905.	Oct., 1906
Gifts from Auxiliaries.....	\$2,284 65	\$3,203 37
Legacies.....	2,153 23	16,250 00
Church Collections.....	10,815 15	10,741 34
Gifts from Individuals.....	1,041 01	1,556 03
	\$16,294 04	\$31,725 74

	April 1, 1905, to Oct. 31, 1905,	April 1, 1906, to Oct. 31, 1906
Gifts from Auxiliaries.....	\$9,347 86	\$9,436 54
Legacies.....	13,515 13	94,362 77
Church Collections.....	30,644 30	32,671 28
Gifts from Individuals.....	17,248 89	13,457 71
	\$70,756 18	\$149,928 30

THE *Atlanta Constitution*, immediately after the recent race disturbances in Atlanta, published an article entitled "Arm Atlanta with Bibles," calling attention to the wisdom of active evangelization in general and Bible distribution in particular. "Not less than fifty thousand Bibles ought to be planted in Atlanta between this and next spring," was its conclusion. "Who will do the planting and who will give the money to 'buy the seed?'" This is the practical view of a twentieth century newspaper.

The ministers of the city have frequently urged similar efforts, especially among the negroes. It is a pleasure, under such circumstances, to read the monthly statement of our Agent, the Rev. J. P. Wragg, who, with seven colporteurs like-minded with himself, distributed 2,115 Bibles, Testaments, and portions—not, indeed, all of them in Atlanta, or most of them, but throughout Georgia and North Carolina, and a few in Alabama, Tennessee, and Virginia. These books, while never withheld from the deserving poor, were in the most part paid for by the negroes who received them, the return from the sales being \$423.41 for the month of October. The whole South is benefited by such labors, and we can only wish them to increase tenfold in amount, and repeat the question of the *Atlanta Constitution*—Who will give the money, not so much to buy the seed, but to do the planting?

AN article appeared in one of the daily papers of Rio de Janeiro since the Pan-American Congress, written by a monk in the São Bento Convent near at hand, denouncing in unsparing terms all the American Protestant ministers as impostors, and particularly the audacity of the Bible Societies. The colleges of the "Seminary of the Protestant Poly-Sectarian Propaganda" are, of course, the source of apostacy both from the faith and Brazilian patriotism. Such outbreaks of furious hatred are perhaps natural when we consider the conditions which produce them. They impose on the missionaries a heavy burden, which the church at home ought to help them carry. It requires the finest quality of Christian patience to endure with much long-suffering the misunderstandings and bitter aversion of such opponents. At the same time their very fierceness is testimony of the great success of Protestantism in Brazil.

THE BOOK.

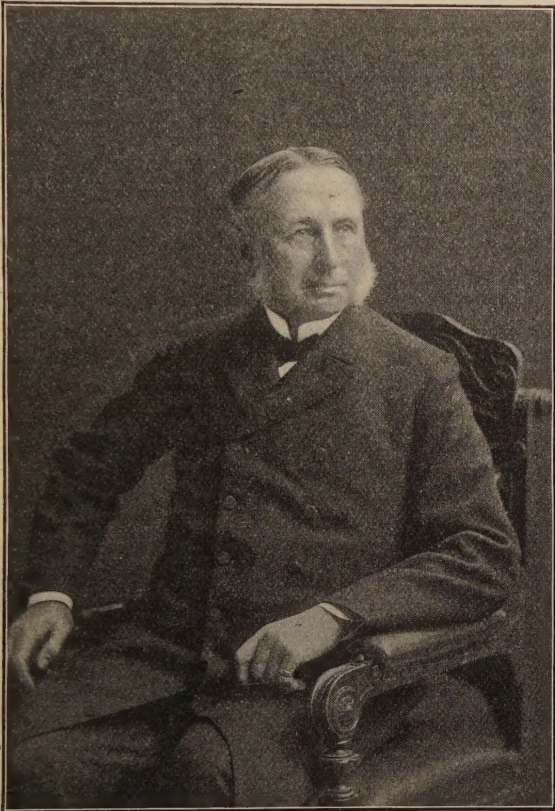
WORD upon gilded and fluttering pages,
Wind of the Spirit and light of the ages,
Stream of salvation, fountain of history,
Truth's revelation, humanity's mystery;
Ever reflecting light glad'ning and golden,
Stirred by the sighs of God, modern and olden;
Worked by the sign of Love's passionate death,
Pow'r of his sacrifice, child of his breath.
Progress outstrips it not, time cannot dim it;
New generations rise, greet it, and hymn it.

REV. CHRISTOPHER G. HAZARD, Catskill, N. Y.

DR. INGERSOLL'S RESIGNATION.

WE have already noted the fact of Dr. Ingersoll's resignation, which will bring a sense of loss to many friends of the Society. The following is the minute of the Board of Managers, adopted at its last meeting:

The Board of Managers of the American Bible Society desire to put on record an expression of their unfeigned regret at parting with the Rev. Dr. Edward P. Ingersoll, who has, for five years, served the Society as its Secretary. This service was not, however, by any means the first he rendered the Society, as he was for several years before his election as Secretary a member of one of its principal committees. In this relation he rendered effective service, and, becoming familiar with its operations and methods of work, was especially prepared to perform the duties of the secretaryship. His long experience in the pastorate, his reputation among the churches, the peculiar kindness and geniality of his disposition, his skill and force as a public speaker, and his habit of dealing with large questions



REV. EDWARD P. INGERSOLL, D.D.

in a large way, all showed themselves in his discharge of his duties as Secretary. A notable instance of this was shown by the manner in which he represented the Society with distinction at the Centenary of the British and Foreign Bible Society in London, 1904. It is a matter of profound regret to the Board of Managers that he seems to have, at this time, received an injury to his health in the exposure of crossing the Atlantic which led to the breaking down of his physical energies and compelled his resignation. The Board very much regrets the circumstances which have brought about this action, but recognizes the necessity of relieving him from the duty of further service, and desires a copy of this minute to be sent to Dr. Ingersoll, and engrossed upon the records of this Society. It also requests the Secretaries to convey to him assurances of the affectionate regard of all the members of the Board.

Dr. Ingersoll's resignation is to take effect December 31, 1906. He is residing in Montclair, N. J., and we are glad to say his health is slowly improving

DR. FOX'S ITINERARY.

(Subject to Change.)

- November 20—Leave New York by North German Lloyd S. S. Kaiser Wilhelm II.
- November 26—Arrive in London. Address, care of Thomas Cook & Son, Ludgate Circus, London. Will remain in London for about a week.
- December 4—Arrive in Paris. Address, care of Thos. Cook & Son, 1 Place de l'Opera. Remain probably two or three days.
- December 8—Arrive in Madrid. Address, care of Thos. Cook & Son.

- December 12 or 13—Leave Madrid for Gibraltar.
- December 14—Arrive at Gibraltar. Address, care of Thos. Cook & Son.
- December 15—Leave Gibraltar by North German Lloyd S. S. Gneisenau.
- December 20—Arrive Naples, 9 a. m. ; leave 12 p. m. Address, care of Thos. Cook & Son.
- January 6—Arrive at Colombo. Address, care of Thos. Cook & Son, Colombo, Ceylon, India. Will be about two weeks in India, sailing from Colombo or Calcutta.

January 26 or 30—Arrive at Singapore, date depending on whether he sails from Colombo by North German Lloyd steamer or from Calcutta by British-India steamer.

February 1-5—Arrive at Bangkok, Siam. Address, care of Rev. John Carrington, Bangkok, Siam.

February 24 or March 1—Arrive at Hongkong. Address, care of Thos. Cook & Son. Allow 36 days for letter from New York.

March 5 or 10—Arrive at Shanghai. Address, care

of Rev. John R. Hykes, 14 Kiukiang Road, Shanghai, China.

March 15, or thereabout—Leave for visit to North-eastern China either by steamer or rail *via* Hankow.

April 1—Leave North China for Japan probably *via* Korea. Address, care of Rev. Henry Loomis, Yokohama.

April 24—Arrive at Shanghai for Missionary Conference.

May 5—Leave for San Francisco *via* Honolulu.

THE HERO OF THE HAYSTACK.

SAMUEL J. MILLS was born at Torrington, Conn., April 21, 1783. He came of Dutch stock and noble blood. One of his ancestors, Peter Vanderwater Mühlen, on coming from Holland to settle in Connecticut, had his name changed by the Legislature to Peter Mills. Perhaps there was in this solid Dutch ancestry a source of the determination and the steady perseverance which made Samuel J. Mills a power in the religious life of America in the early nineteenth century.

After a tour through the West and South, the report published in 1814 by Mills and his companion, Schermerhorn, was a revelation, an inspiration, and an imperative call to action which not only took hold upon the hearts of Christians in the Atlantic States, but was discussed even in Europe. It was through the reports and appeals of Mills that the churches saw the need and were led to take prompt action like that which formed the Presbyterian Board of Home Missions in 1816, which caused the Connecticut Missionary Society to send missionaries into Missouri and Louisiana, and which made the Protestant occupation of the Louisiana Purchase largely the result of the initiative of Samuel J. Mills.

Too much cannot be said of the importance of the position held by Mills in the movement leading to the foundation of the American Bible Society. In the western states and down the Mississippi he had founded ten or twelve Bible societies at various points to take up the pressing work of supplying the destitute in their own immediate vicinity, and these societies did effective work in many ways.

All the historians of this movement are unanimous upon the influence which Samuel J. Mills had in bringing about its organization. He said that he had applied to the oldest and wealthiest institutions for Bibles to distribute in the western country, but had obtained only one solitary donation. He then went on to say: "It is thought that *half a million* Bibles are necessary for the supply of the destitute in the United States. It is a foul blot on our national character. The existing societies are not able to wipe away this stain. They want union, they want

co-operation, they want resources." He felt that it was absolutely necessary to find means to unite all the religious denominations in aid of the object? With the eye of a prophet he saw the terrible consequences to the whole country of leaving the regions west of the Mississippi in their "need and nakedness," and as he looked abroad upon the growing work in the foreign field, he saw that the great need of the laborers there was the Bible in the native languages. This only would make effective the self-sacrificing labors of the missionaries.

One only requires to form in the mind a clear notion of conditions in the United States in the first quarter of the nineteenth century in order to see that Mr. Mills was occupied with preparing the way for supplying the greatest need of the land. That he was able to see the need and to devise the right measure for its supply shows him to have been a missionary statesman of the first rank. As is pointed out by Mr. Richards in his "Life of Samuel J. Mills," the formation of the American Bible Society in itself was a great triumph. It was the first time in history that the different religious denominations had been brought together in America for concerted action. "They met on the broad platform of the Bible where names, and sects, and parties fall."

It was fitting that Samuel J. Mills should be present as the leaders of the various denominations gathered for the organization of the Bible Society.

"As the convention was called to order," says Mr. Richards, "he took a seat in the gallery behind the rest of the audience, where he could see and yet be in the background. His face was a study. It would hardly call for a second glance in an audience which included intellectual giants and spiritual leaders of the churches in America. As the discussion went on and co-operation was assured, that plain face glowed with a strange, unearthly light; the spirit of the Divine Master had transformed and transfigured the common clay. It was a subject worthy of the genius of a master artist. It needed the pencil of a West or a Raphael to translate that look of rapture, said one who looked upon this transformation."

Mills' dream had come true.

A NEW DOMESTIC AGENCY.

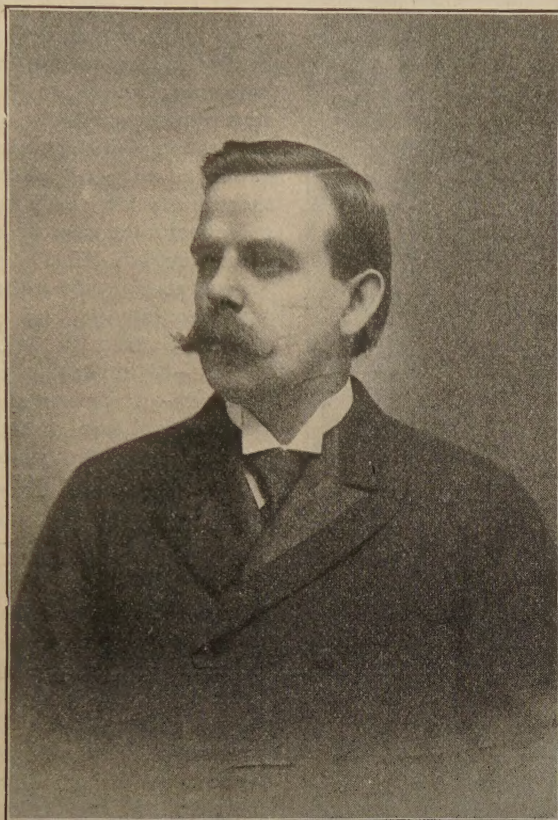
ON the first of November, 1906, the new Northwestern Agency of the American Bible Society began its mission. Its field covers nine states: Indiana, Illinois, Michigan, Wisconsin, Minnesota, North and South Dakota, Nebraska and Iowa—an empire in itself. The interests will be cared for by the Rev. J. F. Horton, the new Agency Secretary, whose headquarters for the present are at 167 Wabash Ave., Chicago, Ill. It is the purpose of this Agency to reach the needy throughout this region and supply them with Scriptures, as they are reached in the great foreign Agencies of the Society in the Turkish Empire and China, etc. Colporteurs will be engaged to visit especially the foreign-speaking people in this territory. Two Slavic colporteurs have already been set to work, and we hope soon to give our readers some incidents from their experiences. Mr. Frank E. Spooner, of Chicago, is the Chairman of the Ex-

ecutive Committee, having the details of this work under his supervision, and with him on the committee are the Rev. W. J. McCaughan, Henry W. Dudley, G. S.

Mackenzie, and Frank E. Page. This important step has come about through the new fellowship with the Chicago Bible Society, by which the work of the socie-

ties has been united and this advance step made easy of accomplishment.

The Rev. Mr. Horton, the Agency Secretary, was born in Freeport, Pa., in 1865. He was educated at the University of Wooster, O., and Lane Seminary, Cincinnati, and was ordained by the Presbytery of Columbus in 1894. He has served as pastor of the following Presbyterian churches: First Church, Decatur, Ind.; First Church of Sterling, Ill.; Wyoming Church, Cincinnati, O.; and First Church of Petosky, Mich. He has been Secretary of the Chicago Bible Society since May 10, 1906, so that he knows the field well. We commend him most heartily to all the churches. This new work at home and the ever-increasing burdens abroad ought to make a most effective appeal to all friends of the



REV. J. F. HORTON,
Agency Secretary of Northwestern Agency

Bible in all the churches. We are looking for a great advance in the interest shown in this work throughout the entire country, and especially in this field.

MEXICAN NOTES AND PICTURES.

MRS. HAMILTON sends us an interesting account of the travels and labors of Capt. Brenton, of whom we have previously spoken in the *Record*. After his life of service as an officer in the British army, he is spending his later years in evangelistic and colporteur labors through the Republic of Mexico. We can only make some extracts that show the spirit with which his work is done, and hope that such faithful seed sowing will not be in vain. He, too, like our helpers in China, finds perils of "waters and rivers"—if not of robbers.

CUICATLAN, OAXACA, June 26, 1906.

The rivers being all too much swollen to enable us to get straight down the valley to Cuicatlan, we found a believer in Salome who took us in, but the light there is dim. The brethren in Tayacatlan seem eager, but of course they feel their isolation. If a little party of missionaries cared to spend a few weeks amongst beautiful surroundings, in good mountain air, we could recommend Salome; up in the clouds, but reached by a good road from the railway at Tomellin—one day's ride up wonderful gorges, where mushrooms abound in the well-watered turf,

and also plenty of shade. A party staying at Salome could visit Tayacatlan (a steep climb down and up again) and bathe in the mountain torrent. It is wonderful, the rapid changes of climate. At Salome you are in the mountains of Wales or North America; in

them wet. The people here, Don Augustin Rivera and his wife, are most kind. The school is certainly the most orderly and best arranged we have seen. One sees the diversities of the gifts of the Holy Spirit. This couple certainly have the scholastic gift.

[GOATZACOLAS, August 3, 1906.

We have arranged, God willing, to go from this place to Paraiso direct in a little trading schooner leaving here to-morrow morning. They say it will take four days to do the sixty odd miles—much slower than the donkey, only I think they propose to stop at two places, Tonola one of them. I am glad of that, as we may hope for opportunities of going on shore and holding little meetings.

We found the case of Bibles here, and got them out without any difficulty, paying under five dollars for storage, stamps, and portorage, so that I have just seen them into the hold of the schooner, addressed to Señor Coffin at Paraiso. I took the liberty to open the case—all in beautiful order, quite dry, not a sign of mildew—to take out some Bibles and Testaments for the school here. I took out five Bibles and six Testaments for the masters, leaving the enclosed statement for Señor Coffin. I will also give him a list of what I have taken.

River Scenes.

PARAISO, August 13, 1906.

I am writing now at Mr. Coffin's desk with all the Bibles, etc., ranged out in front of me. I thank God the whole case arrived without a sign of damp, no doubt due to careful packing. I was rather afraid of the wet the last few days of our journey, as the rains came on and we were traveling at sea in a little tossing schooner and up the river in an open canoe, but, thank God, we and the Bibles have all arrived safely and in good state. I opened the box again at one of the harbors we moored in. On our way to get out a Bible for a Christian brother, we met a watchman of the customs at Santa Ana, called Jesus Alonzo. He was very kind and received us in his house. He told us Señor Coffin came round at times. We found another watchman, a believer, at the mouth of the river Dos Bocas, and here it is quite a little Christian colony. They are so glad of the Bibles. I can see it is the very thing they wanted, for at the services yesterday hardly anybody had his Bible.

The work round here is really cheering. All Saturday we spent going about from house to house in a canoe, holding cottage meetings, Lucas and myself feeling once more in our own element and, I trust, fulfilling the especial commission we have been called to, *i.e.*, taking the gospel of Jesus Christ to the homes of the people. The meetings were quite well attended and the listeners responsive. They asked us to stay the night in one *hacienda*, and we had quite a large congregation after supper, despite the heavy rain. It was quite a treat going about in our canoe, paddled



THE NEW BIBLE HOUSE, MEXICO CITY

Tayacatlan you are in full tropics, with forests of mangoes and lemon trees. We urge the people to come together day by day to read the Bible and for prayer, as the regular Sunday and Thursday worship, if not subsidized by other meetings, tends to become cold and formal.

At Domingullo, about four leagues south of Tomellin, we found a believer, but of course, poor fellow, very much isolated amongst all the heathen festivities and noises of St. John's Day. We had quite an experience in getting our donkey and things across the Rio Grande to Cuicatlan, as the fords are all obliterated; however, thank God, we found a man who helped us and got our things over without getting

by brethren, the fathers and sisters singing hymns as we glided along through the weeds amongst the trees.

MERIDA, YUCATAN, August 27, 1906.

Well, we have had a most interesting journey from Paraiso—rather a bout with the sun from Camalco to Talpa; but, thank God, we got through. The Paraiso River dries above Paraiso, so we had to go on foot from there through Camolcolco, Talpa, and Nacajuca to a place called El Paso de los Perros, where there is canoe communication with Tierra Colorado, and thence to San Juan Bautista in a mule car. We were not able to stop *en route* to visit in either of the three towns we passed through, as we wanted to get into San Juan for Sunday. We tried to get a sailor called Nicolas Perez, to journey with us from Saiba, but I think they feel leaving the immediate neighborhood of their homes a great sacrifice. But we have great hopes of the family turning out useful in the gospel. The father and a sister, as well as Nicolas, seem really godly people. We went about in a canoe singing hymns under the trees. I proposed to Nicolas that he should come on this month's trip with us, and felt rather disappointed that he rather hauled off. But I believe he is good stuff, of the hardy boatman kind, and would suggest that he might go round with Señor Coffin. I think one wants to get the colporteurs out of the groove of "petty traders." These rough men of the sea and of the fields seem to have more of the spirit of the Master.

We stayed inside of one day in Laguna, where we met a dear old Christian, the captain of a British trading sloop. We had a good time with him, but found little response in the town. This rule we find generally applies: The nearer to trade routes and civilization, the more hardened the people seem against the gospel. The poor, isolated people, as in the old days, "hear Him gladly." Campeche we just passed through and hope to spend a Sunday there on our return journey. This Merida is a small Mexico city, growing out into a well-to-do city, but, notwithstanding, the people turned out well to the meetings yesterday. I am going with the colporteur to Ticul this afternoon until Thursday, and afterward God will lead us.

House Meetings.

PROGRESO, September 5, 1906.

I find that "visiting" thought God gave me in James 1, 27 seems to develop into house-to-house meetings. These house meetings are the very life of the church (Wesley found that), but there is a great fight, I can see, on the part of the Sunday and Thursday Christians to prevent house meetings. They fear it will kill the chapel system. I believe, on the contrary, no chapel can have life which has not its house-to-house meetings in connection with it, and also each living chapel must have its missionaries. The Mayar people are hungering for the Word of God in their own language. I am urging young Blanco, who

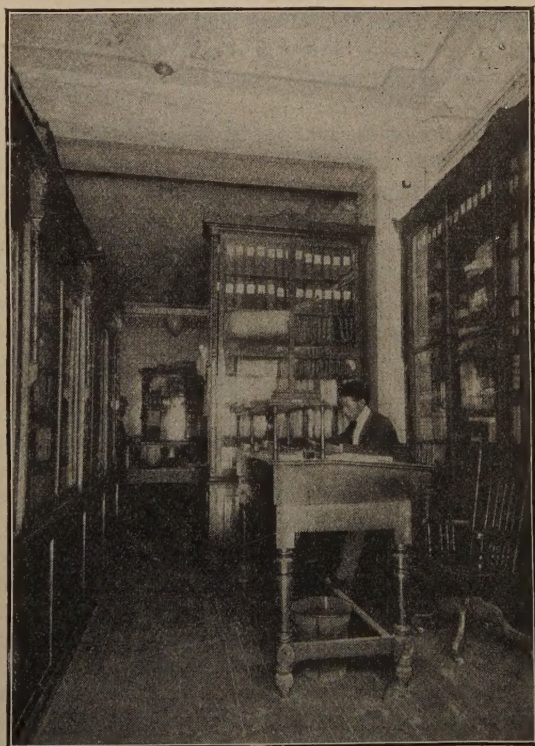
Mayar, to get far hence to his own people, there is such a clinging to ceiled houses and regular social forms of living. There must be for one and all of us a launching forth into the unknown, if Christ is to be truly preached. We are all praying we may be soon sent to the Indians, who, we are told, are warring against the government with a message of peace.

These dear Mayars and this kindly knot of praying Christians in Progreso, the dear Tobasco Christians, all seem to claim one being amongst them, but poor Acapulco is so neglected. Thank God, more workers will soon be coming, and with the centers established and the evangelists active, God will soon work mightily in Mexico. I must say good-by now.

TWILIGHT.

A hymn written by Guadalupe Rocillo in Spanish and translated into English by Mrs. Frances Snow Hamilton.

GUADALUPE ROCILLO is the blind lady to whom reference has been made a number of times in the columns of the *Record* as an earnest and gifted Christian woman who, with the



INTERIOR NEW OFFICES OF AMERICAN BIBLE SOCIETY IN MEXICO CITY

co-operation of the Rev. Mr. MacDonald, has prepared a volume of the Gospels in Spanish Braille for use among the blind people in Mexico. These verses we are glad to present to our readers:

EL CREPÚSCULO.

Siempre cantando paso la vida,
Siempre mi lira templada está—
De amor y gozo mi pecho hinchido
Rinde á mi Amado suave cantar.

Pues donde quiera que yo le llamo
En mi ferviente y grata oración,
Allí le encuentro siempre extendiendo
Manos henchidas de bendición.

Si en algún día necia amargura
Nido en mi pecho suele formar,
Lágrimas tiernas pero no amargas
Logro arrancarme, y nada más.

Luego invocando su augusto nombre,
Viene á mi oído su dulce voz,
Y me renueva su fiel promesa—
"Mi paz os dejo,—mi paz os doy."

TWILIGHT.

Singing, I fill my life with song,
My lyre beneath my fingers thrills—
Singing to my Beloved One,
With joy my throbbing bosom fills.

Whenever on his love I lean,
In grateful, fervent, loving prayer,
With overflowing hands he comes
To crown my life with blessings rare.

Sometimes, when bitter sorrow comes
And tries to nestle in my heart,
My eyes are wet with sorrow's tears
In which no bitterness has part.

Then, calling on his holy name,
Comes to my ear his gentle voice,
With faithful promise ever new—
"My peace I leave with you,—rejoice."

THE BIBLE SOCIETY OF FRANCE.

THE Bible Society of France, which the American Bible Society has aided from time to time with funds for publishing and circulating the Scriptures, has sent to us a report of its annual meeting held at Marseilles, March 14th, in this year.

Some of the facts and incidents stated by Mr. E. Bertrand, general agent of this society, will be interesting to our readers:

"The Scriptures sent out by this society reach the most diverse sections of society; for instance, a police officer (*gendarme*) sent us a few months ago the following touching request: 'Learning that you very often make gratuitous gifts of the Bible by way of doing good, I come now to beg that you include me, if it is possible, in the list of those whom you favor. I am a policeman on the retired list, and the smallness of my pension prevents my buying the book. I shall be very glad indeed to possess this book above all others in order to study it and explain it to my family.' Another old man, a street porter, sent us, with a postal order, a letter, from which we extract the following: 'Thinking that the revision of the Old Testament is not yet terminated, I come to beg that you will kindly send me the New Testament, with Psalms, of the last revision, taking the money, for which I enclose an order, to pay for the same. I would be very glad to send more, because I know what sacrifices the Bible Society is enduring for the salvation and emancipation of humanity. So far as I am concerned, it is by the Bible that I know God—that which he has been, and that which he constantly is for me. It is by the Bible that I know Christ, who became man to ransom humanity. It is through the Bible that I believe in the resurrection of Jesus Christ and in his return to the Father. I wish to tell you how much I owe to the Bible, and how much I appreciate your work which seeks to circulate this good and holy book.' Another

man is a nurse in a great hospital who writes and asks for a copy with type large enough for a man of fifty to easily read. He does not ask for it as a free gift, but, after describing what he wants, requests that it be sent C. O. D.

A Professor's Word.

"By the side of that letter is one from a professor in a college, who had been led to acceptance of the gospel by the careful reading of the Bible. He gives us this sympathizing, appreciative testimony: 'Your revised New Testament is the book I take to bed with me. I have read it, studied it, meditated on it these ten times, at least. I have made a careful comparison between your revision and the Greek text of Nestle. This I have just finished, and I am able to appreciate all the merits of your revision. Personally, I have found the Way, which I believe to be the Way of Truth. Many friends, professors, officers, magistrates, and merchants and others, during the last four years have joined me, and we make a little group of believers who seek to worship God in spirit and in truth. We believe because each one of us may repeat the verse of the poet—"I have seen, I know, I believe." Pardon my long writing. My purpose is merely to let you know something of the benefit which I have found in these last years from your influence as that of a liberal and Christian Protestantism.'

A Priest Distributing Bibles.

"Still another letter comes from a pious Roman Catholic priest who lets us know the joy with which he has distributed a goodly number of Gospels and New Testaments: 'I have no right to hide from you the deep interest with which these good persons about me have received and, especially, have read the Gospel. Quite lately, until I was laid up with *la grippe*, I used to find pleasure in taking some of my

parishioners by surprise each evening, and many times I was able to assure myself that the head of the family, or the mother, or one of the children, was engaged in reading the New Testament. Such a discovery has confirmed the idea, which I already had, of the ignorance in which ultramontaniam loves to leave the people respecting everything which concerns our early Christian history.'

"Another letter comes from French Guiana, in South America, to tell us with what pleasure a Christian gentleman there has circulated a certain number of Bibles among the convicts undergoing their imprisonment there. From Haiti come thanks for the gift of Bibles and Testaments which a Protestant pastor at Port au Prince has received, and which he is circulating among his people. Another Protestant pastor writes from Bizerta, Tunis, thanking us for a case of Scriptures which we have sent to him. He says: 'The Bibles are very beautiful. As for your large New Testament and Psalms, everything about it is perfect. May God bless the distribution of his Word and increase his glory.'

A French Testament in China.

"Still of the letters is one from a chaplain in Saigon, Cochin China. He tells us that the Japanese Ambassador in Siam has applied to him through the French Ambassador, asking for a gift of the French Bible, in order that, by reading it, he may improve his French and acquire a knowledge of Christianity.

Of course, the good chaplain sent him one of the Bibles which we had sent out for distribution. The chaplain also sends us the visiting card of a lieutenant in the Chinese army, with whom he dined when he visited the Chinese frontier. In taking leave of him the chaplain gave him a copy of the French New Testament, whereupon the Chinese officer gave him in return his photograph and a fine sabre, which had already three human heads to its credit, and which he was very anxious to have the chaplain send to France.

"This chaplain in Cochin China has also been the means of furnishing some independent French missionaries in the French Laos territory with Scriptures, which they have distributed among European colonists in that out-of-the-way region. He also tells of a visit to the chief priest of the Buddhists of Cambodia, who is almost equal in authority to the king himself. To him and to other leading Buddhists in that region he presented the New Testament, when they asked for books explaining the Christian religion."

The circulation of the Society in the year 1905 reached an aggregate of 34,475 Bibles, Testaments, and Portions. This aggregate is very nearly double that of previous years.

These Scriptures, published by the Bible Society of France, were paid for in part with funds furnished by the American Bible Society.

THE SWEDISH BIBLE---THE STORY OF ITS REVISION.

THE history of Bible translations is, to a large degree, an unwritten history, and the data for it are all too liable to perish before the analytic and comprehending historian appears to build it into a satisfactory narrative.

We have recently been favored with a very careful and accurate *précis* of the history of the Swedish Bible. No doubt there will be eager students of such lore who will read with keen interest what the Rev. K. A. Jansson, of the Methodist Episcopal Theological School at Stockholm, Sweden, has written here as to Swedish Bible translations. We trust that there will be others whom this article may awaken to an appreciation of the scope and dignity of the whole business of Bible translation, and of its vital relation both to churches and nations. Probably no nation has approached the subject with more serious caution than Sweden, as will be seen from Prof. Jansson's statement that it has taken 130 years to get what they now have from the hands of their most competent scholars, and with the most exact and scholarly criticism.

parts of the Bible were translated in the monasteries by monks, and what has been found of these translations has been published lately by a society in Sweden.

A Roman priest, Mattias, translated—probably only the Pentateuch—before 1350.

Parts of the Bible were translated by Jöns Budda between 1475-1500.

The first printed New Testament was published in 1526, translated by Olaus Petri.

The first whole Bible was printed in 1540-41, translated by Olaus Petri and Laurentius Andræ.

These first editions were translated from Erasmus' Greek editions of the New Testament, Luther's translations, and the Vulgate.

To defray the expenses for these editions, every church in the country had to pay about 160 *liter* (barley). During the reign of Charles IX, Gustavus Adolphus, and Charles XI, more or less was done to revise the translation, but no important result was reached. In the editions which were published time after time during more than 150 years, the text in the Gustavus Vasa edition of 1526 and 1540-41 was followed nearly without any changes.

Some more, but unimportant, changes occur in the Charles XII Bible of 1703, which has been the authorized Bible up to this time.

Very early in the eleventh and twelfth centuries

A commission for a revised edition of the Bible has been at work since 1773. Gustavus III appointed such a commission May 18, 1773. The first translation made by this commission was published during 1774-1792, but at a great "*Churchjubilum*" in 1793 it was rejected. A new commission was then appointed and began its work in 1805. But its work was so slow that the translation of the New Testament was not published before 1816, and this was also rejected.

From that time up to 1841 nothing was done by the commission as a whole, although some members of it published separate books of the Old Testament.

In 1841 the commission was reorganized, and in 1853 it published a revised edition of the New Testament, which was further revised and again published in 1861, but it was so much criticized that its adoption was rejected by the church authorities; and when this translation of the New Testament, together with a new translation of the Old Testament, was published in 1868 and laid before the church council the same year, it was resolved not to adopt this translation, but to instruct the commission to review its work and to make something better.

Again the reconstructed commission went to work, and had a revised edition of the New Testament ready in 1873. It was not adopted, although its merits were acknowledged.

Objection and information, as well as critical notes, were sent to the commission, which had a new edition of the New Testament printed in 1877 and of the Old Testament in 1878. But neither was adopted by the church council, which demanded that a new revision should be made.

A new commission was appointed in 1879. It had the New Testament ready in 1882, and the church council in 1883 adopted it "with certain changes." The following year, 1884, a new commission was appointed to revise the Old Testament. The Psalms were ready in 1887, the Pentateuch in 1893, the other historical books in 1896, the other poetical books in 1897, and the prophets in 1898.

The church council of 1898 adopted a resolution,

with expressions of satisfaction with the work of the commission, and recommended the whole to the authorization of the king and the government, since certain minor corrections had been made.

A new revision of the whole Bible was then undertaken, and the work was finally laid before the church council in 1903, and so far adopted that it was recommended to be used in the churches and the schools. Accordingly this revised translation was printed in 1904 and is now our "normal edition."

This is a comparatively good translation of our language, done with care and without haste. It has taken 130 years to get what we now have. It has been in the hands of our most competent men. It has been criticized again and again, and changes and corrections have been made from time to time. It is not all we could wish. Some words could have been better chosen. Some expressions have been too much kept in harmony with the old orthodox confession. All are, of course, not perfectly satisfied with it. But as a whole it is good. Maybe we will have a new edition after some years, with a few minor changes—how soon it is impossible to tell.

He adds in a specimen letter a list of Bible translations and commentaries, beginning with those of Gezelius, father and son, 1674 to 1728, with Edman's translation of the New Testament in 1900, and the Roman Catholic translation of Benelius from the Vulgate, published in 1895.

To this may be added that the commission is now at work on a new revision of the New Testament, which has been already the subject of such protracted labors. It is interesting to know that this commission has always been appointed by the government (the king and his cabinet), chosen from the best qualified scholars of Sweden. The difficulties of securing unity of opinion in such a commission are obvious, but it is something to know that here is a nation where king, nobles, and scholars are united in the production of a worthy version of the Word of God.

FOREIGN NOTES.

FROM CHINA.

DR. HYKES writes under date of September 10th from Shanghai as follows:

The hot weather is, I hope, at an end for this summer. Several typhoons have come up the coast, but did not affect the temperature of Shanghai. We now have one passing over the settlement and the rain is falling in torrents. To add to the discomfort of those having to go outside, it is blowing a gale. I got completely drenched on my way home from the office at noon and on my return I was equally unfortunate.

The Traveling Commissioners have returned from abroad, and among the recommendations which they

made to the Throne was the adoption of a constitutional form of government for China. The Empress Dowager seems to have been highly pleased with this recommendation and apparently was willing to carry it out at once, but her advisers prevailed in setting the time for the adoption of a constitution at three years hence. When the edict setting forth this proposal was drafted one of the princes changed the words "three years" to "several years," and in this form the edict was promulgated. The Chinese in Shanghai and elsewhere yesterday celebrated the event of the edict, and it is evident that many of the masses are interested. It has also been proposed to

dispense with the queue and to adopt foreign clothing. In fact, nothing seems to shock the Dowager any longer, and she looks with favor upon proposed changes for which she dethroned the emperor a few years ago. Most of us do not set much real value on the proposed constitution. In the present state of ignorance among the Chinese a constitution can hardly be valued or appreciated; neither can it be made of any effect so long as the blind and conservative officials number as many as they now do, and stand in the way of any real progress. There will doubtless be a shifting of offices, the dismissal of some officers and the appointment of some others, changes in the names of offices and ranks, and things going on pretty much as they were before. Nevertheless, it is encouraging that a trial is being made of these things, and that the woman who has so long been a barrier to any advance among her subjects has now gone to another extreme almost, and is willing to hear and adopt all manner of proposals for which the originators would have been beheaded three years ago. It will be interesting to watch the progress of this fever for reform which seems to have permeated the rulers themselves at last.

New "Boxers."

Recent reports give some details of a "Boxer" uprising in northern Shansi, and indicate that the "Boxer" doctrine is not yet a thing of the past. A number of rowdies practicing these arts surrounded the magistrate's *yamen*, where the few foreign residents had been forced to take refuge, and demanded to be permitted to sacrifice the foreigners to their rites. The magistrate was powerless, but a young German lieutenant, who was in the district, assembled a few of the loyal soldiers, inspired them with courage, and went with them to face the "Boxers" in person. He had only eleven rifles, while the "Boxers" were a small multitude and well armed with knives and spears. The German ordered them to surrender, but they merely laughed and started to attack, upon which the German shot one, and in the fight that followed he and his Chinese braves killed a dozen or more and took forty-three prisoners. It is due wholly to him that the foreigners present were not all slain, and the incident shows also how ill-prepared any of the local officials are for an affair of this kind and how little precaution they take against it. Immediately after this incident was over a Chinese general and troops in plenty had arrived! It is usually so.

BRAZILIAN JOURNEYINGS.

THE Rev. Mr. Tucker sends us the following interesting account of a journey made by one of the Presbyterian missionaries, and adds to it some retrospective notes on his own journeyings twenty years ago, both of which vividly illustrate the

conditions under which Bible work and evangelizing work in general are done:

One of the evangelical papers of Brazil published a few days ago a very interesting letter from the Rev. Mr. Finlay, of the Presbyterian Mission, giving an account of a trip he was making through the states of Bahia and northern Minas. I translate a few paragraphs. Mr. Finlay writes:

"I arrived in Carinhanha on the 10th; have preached every night up to the present (14th). I expect to remain here ten days, and after that go on to the port of Santa Maria. I have never seen so much interest in the Gospel as has been shown in the north of Minas and the part of Bahia that I have traversed; it is extraordinary. If a Brazilian preacher could make an evangelistic tour through here the results would be much greater.

"In certain places the attendance has been more than 400 persons, and all were greatly pleased. In Montes Claros I preached the last time in the open square, because the hall in which I first preached would not seat the people.

"Along the roadside the people desired to hear the gospel, and only in one place have I met opposition. The priest threatened us, saying that he was going to gather together some assassins to drive us out. But the people rose up and the priest had to keep quiet. In Grao Mogol the priest attended the preaching. The people pleaded with us to remain for a longer time and objected to our leaving, begging that we return soon. There is great lack of laborers in this field, which needs to be cultivated constantly and not simply visited once a year.

"I was astonished to find genuine Christians in many places: young men who from the reading of the Bible and from reason had abandoned the religion of their fathers and are following what they understand to be an upright life."

Mr. Finlay speaks of several persons who have had Bibles for quite awhile, and of others who have sent long distances to buy. I was so much interested in his account of the work that I began at once to recall the trip I made through that section of the country in the year 1888, and the work done by our colporteurs in 1890 and 1891. We visited many places for the first time, and sold copies of the Scriptures and preached to hundreds of people who had never before heard the gospel. No gospel worker has visited many of those places from that day until Mr. Finlay's visit at present. In looking over my note-book I find such entries as the following:

Mr. Tucker's Note-Book.

"May 30th, 1888.—The men arose early. Another glorious sunrise (we were on a 1,500 miles journey by canoe down the San Francisco River); entered Carinhanha about 8:30 a. m.; called on the Chief of Police, Señor T—. He was kind and gave us permis-

sion to sell books in the streets. We secured a house from Señor B—, in which to preach at night. Breakfasted; went into the streets to sell books; encountered the strongest Roman Catholic spirit I have met on the trip; sold eight copies of the Scriptures; many came to the services at night; Brother Thompson preached (my fellow-worker and companion on that long and memorable journey; he perhaps never fully recovered from the effects of the fever and hardships of that trip, and went to his reward not long after). I exhorted; all was quiet and orderly. Some expressed the idea that they thought we were strangers, soon to return to our own country; it would be a discredit to the place not to treat us courteously and give us a hearing. Others seemed really interested and concerned to know more of the gospel. The Lord seemed to take advantage of the occasion. I feel the certainty of the Spirit that good was done. We met two men who had copies of the Figueredo version of the Bible. (An American Bible Society colporteur had traversed a section of that field nineteen years previous to that time). When I see a people so true to the Romish doctrine, which depreciates Christ by giving value to the Virgin Mary, the saints, etc., I feel more the glory of the privilege and the importance of magnifying Christ as an all-sufficient Saviour for sinners. I talked to the people on this point. God gave me liberty; my heart felt the warmth of his love. I never heard a sermon or a conversation that exalted Christ as all-sufficient for sin that God did not honor with his Spirit. This is the preaching needed in Brazil."

I find similar entries in my note-book for the space of 52 consecutive days as we journeyed down the river. The records also give interesting items from the reports and letters of the faithful colporteurs who visited many of the places for the first time in 1890 and 1891. The seed sown has been producing fruit, as Mr. Finlay testifies; and greater results still may be expected as the further blessing of the preaching and work of the faithful missionary is added to that of the Bible agent and the colporteurs.

BIBLE SOCIETY RECORD.

NEW YORK, December, 1906.

AMERICAN BIBLE SOCIETY.

THE stated meeting of the Board of Managers was held in the Bible House, Thursday, November 1, 1906, at 3.30, p. m., Theophilus A. Brouwer, Vice-President of the Society, in the chair.

Rev. Dr. H. O. Dwight conducted the devotional exercise, reading a portion of the eleventh chapter of the Gospel according to St. Luke, and offered prayer.

The following items of business, among others, were transacted:

Mr. F. E. Spooner, of Chicago, Ill., was elected one of the Vice-Presidents of the Society for the State of Illinois, and Mr. G. S. Mackenzie, of Chicago, Ill., was elected a member of the Board of Managers and assigned to the class of 1904 to 1908.

A special committee appointed to prepare an expression of the sentiments of the Board of Managers on the resignation of the Rev. Edward P. Ingersoll, D.D., Corresponding Secretary, presented the minute which we have published in another column, which was adopted.

The Rev. J. F. Horton, formerly Secretary of the Chicago Bible Society, was elected Agent of the American Bible Society for the new Northwestern Agency.

An important action looking to the possible free interchange of versions on the part of the American Bible Society and the British and Foreign Bible Society was adopted. The Secretaries were directed to forward the same to the officers of the British and Foreign Bible Society.

The Rev. J. L. McLaughlin, our new Agent for the Philippines, was reported as having reached Manila and entered upon his labors.

The Rev. Donald McLaren, D.D., was appointed Agent of the American Bible Society for Virginia.

Twenty-nine grants were made in the domestic field amounting to \$301.87.

There was appropriated \$350 for special work in Venezuela, and \$100 was appropriated for the Evangelical Society of Geneva for the year ending March 31, 1907.

The Secretaries reported the following consignments to foreign agencies during the month of October under previous appropriations:

To the Central America Agency, one volume, value 38 cents; to the La Plata Agency, 5,753 volumes, value \$839.74; to the Mexico Agency, 2 volumes, value 50 cents; to the West Indian Agency, 6 volumes, value \$3.50. Total, 5,762 volumes, value \$844.12.

The issues from the Bible House for the month of October were 99,382 volumes.

HOW TO SEND MONEY BY MAIL.

Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for eight cents.

2. Send the money by Bank check or draft.
- 3 Send it by an Express Company's money order.
4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order payable to William Foulke, Treasurer, Bible House, Astor Place, New York.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of _____, to be applied to the charitable uses and purposes of said Society.

Deceased Life Members.

S. Nicholson Kane, New York, N. Y.
Rev. J. C. K. Milligan, D.D., New York, N. Y.
Rev. A. S. Millholland, D.D., Uniontown, Pa.
Rev. Philip M. Doolittle, D.D., North Branch, N. J.

RECEIPTS IN OCTOBER, 1906.

LEGACIES.

Barbey, Henry I, late of New York, N. Y.....	\$10,000 00
Blake, Anson, late of Minneapolis, Minn.....	1,500 00
Eastburn, Bishop Manton, late of Boston, Mass.....	8,150 00
Leeds, Harriet E., late of New York, N. Y.....	100 00
Lincoln, Jane K., late of New York, N. Y.....	1,875 00
McKinstry, Selinda L. F., late of Gardner, N. Y.....	103 00
	\$16,225 00

LEGACIES AND GIFTS AS TRUSTS.

"In His Name," Gift..... \$1,000 00

GIFTS FROM INDIVIDUALS AND OTHER SOURCES.

A Follower of Jesus, Louisville, Ky..	\$100 00
A Friend in Bulgaria. (One-half Proceeds of Rug and Shawl Donated.)	53 00
Alton, New York N. Y.....	4 00
Anderson, J. F., Denton, Tex.....	5 00
Anderson, T. S., Owensboro, Ky.....	100 00
Anonymous.....	25
Anonymous.....	1 00
Anonymous.....	1 00
Anonymous.....	1 00
Anonymous, Ensley, Ala.....	1 00
Anonymous. (For Foreign Fields.)	1 00
Armstrong, Mrs. A. C., New York, N. Y. (In Memory of her Husband.)	300 00
Aycock, Bettie, Wedgefield, S. C.....	1 50
Barnard, Bessie, Denver, Colo.....	50 00
"Bible Lovers," Dawn, Mo.....	1 75
Bittinger, M. H., Greenville, W. Va.....	4 40
Certain Readers of the Christian Herald.....	50 00
Chambers, Maggie, Kniss, Tex.....	1 30
Cockran, James B., Hual Yuen, China. (For Syrian Bibles.)	10 00
Condit, Jane E., Sunbury, O.....	1 00
Contributions through Brazil Agency Cooper, Rev. J. H., East Liverpool, O.	30 00
"C. O. E." New York, N. Y.....	50 00
Copeland, Wm. A., Providence, R. I.	5 00
Cutter, Laura Elliott, West Hampton Beach, N. Y.....	100 00
Deglow, Carl, Franklin, Wis.....	1 00
Doolittle, Rev. P. M., North Branch, N. J.....	20 00
Farrington, Mr. and Mrs. V., Onarga, Ill.....	1 00

Fenley, Mrs. E., Blythewood, S. C....	\$1 00
Fluskey, Mary H., Kenosha, Wis.....	1 00
Giltner, J. S., Portland, Ore. (For Mountaineers of North Carolina, Tennessee, and Kentucky.)	20 00
Griffith, Samuel M., Altoona, Pa.....	30 00
Hartleton Union Y. P. S. C. E., Pa.....	5 00
Honeyman, Rev. W. E., Plainfield, N. J.....	5 00
Hewins, C. F., M.D., Loda, Ill.....	5 00
Hyde, M. B.....	1 00
Jacobson, N., Hutto, Tex.....	5 00
Kell, Joseph B., Marion, O.....	1 00
Low, K. W., Pauls Valley, Minn.....	5 00
Lucas, Mrs. L. A., Scranton, Kan.....	10 00
Nolf, F. C., Seattle, Wash.....	1 00
Presbyterian Friends, Graniteville, S. C.....	1 50
Rathbone, R. C., New York, N. Y.....	250 00
Rowe, George N., Oneonta, N. Y.....	10 00
Sabbath School Convention, Grant Township, Kan.....	5 00
Scates, Mary E., San José, Cal.....	1 00
Schaeffer, W. B., Prairie View, Ill.....	15 00
Schwab, J. W., Hockheim, Tex.....	5 00
Smiley, J. J., Mo.....	2 00
Smith, N. Keff, M.D., Darien, Ga.....	3 00
Smith, Geo. C., Lansing, Mich.....	2 50
Soldiers' and Sailors' Home, Bath, N. Y.....	5 00
Starin, S. Henry, Syracuse, N. Y.....	30 00
Sterling, C. G., Indianapolis, Ind.....	1 00
Taylor, W. S., Jefferson, N. Y.....	5 00
Titus, Mrs. F. W., Syracuse, N. Y.....	3 00
Titus, Rev. W. S., Syracuse, N. Y.....	3 00
Tooker, Nathaniel, East Orange, N. J.	100 00
Wardlaw, F. H., Greenwood, S. C.....	5 00
Wells, Mrs. C. L., Brooklyn, N. Y.....	30 00
West Leyden Y. P. S. C. E., N. Y.....	2 00
Williams, Evan J., Lake Crystal, Minn.....	50 00
Wylie, W. T., Boulder, Colo.....	10 00
	\$1,556 03

CHURCH COLLECTIONS.

ALABAMA.

Acandale, Pres. Ch.....	\$5 36
Brenton, Pres. Ch.....	7 00
Madison, Pres. Ch.....	2 34
Russell, State St. Pres. Ch.....	4 53

ARIZONA.

Phoenix, Meth. Ep. Ch. South.....	3 00
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ARKANSAS.

Batesville, Pres. S. S.....	5 33
Clarendon, Pres. Ch.....	6 25
Mena, Pres. Ch.....	3 00

Rev. Daniel Richards, Somerville, Mass.
Mrs. Emily G. Jones, Syracuse, N. Y.
Mrs. Persis C. Curtis, Bloomfield, N. J.
Mrs. Margaret A. Bottomo, New York, N. Y.
Joseph Parry, Racine, Wis.
David R. Evans, Racine, Wis.
William E. Jones, Albany, N. Y.

Summary of Annual Report received in October, 1906, from one Auxiliary Society.

Receipts from sales in twelve months.....	\$6 15
Receipts from collections and donations.....	8 07
Paid American Bible Society on book account....	25 00
Expended on its own field.....	15 00
Value of books donated.....	115 00
Value of stock on hand at date.....	64 72
Number of these auxiliaries reporting general operations.....	1
Families visited by it.....	75
Families found destitute.....	75
Destitute families supplied.....	75
Sunday-school children supplied.....	?
Individuals supplied in addition.....	?

CALIFORNIA.

Burbank, First Pres. Ch.....	\$2 00
South California Conf., Meth. Ep. Ch.....	2 00

COLORADO.

Bayfield, Pres. Ch.....	2 25
Colorado Conf., Meth. Ep. Ch.....	10 00

CONNECTICUT.

East Haddam, First Ch. of Christ.....	3 67
Hartford, Windsor Ave. Cong. Ch.....	8 36
New Haven, East Pearl St. Meth. Ep. Ch.....	13 83
Shelton, Cong. Ch. S. S.....	2 79
Somers, First Cong. Ch.....	5 17

DELAWARE.

Newark, First Pres. Ch.....	7 60
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FLORIDA.

Lake City, Pres. Ch.....	5 00
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GEORGIA.

Acworth, Pres. Ch.....	10 00
Atlanta, North Ave. Pres. Ch.....	14 30
Columbus, First Pres. Ch.....	11 65
Darien, First Pres. Ch.....	5 00
" First Pres. Ch. S. S.....	2 05
Duluth, Meth. Ep. Ch.....	1 00
Fitzgerald, Church at.....	2 58
Gainesville, Meth. Ep. Ch.....	2 00
Hazlehurst, Pres. Ch.....	2 49
McDonough, Pres. Ch.....	2 94
Palmetto, Meth. Ep. Ch.....	2 60
Rock Mount, Collection at.....	4 62
Savannah, Independent Pres. Ch.....	31 93
Stockbridge, Meth. Ep. Ch.....	1 00
Toccoa, Meth. Ep. Ch.....	1 00
West Point, Pres. Ch.....	5 76

ILLINOIS.

Central Illinois Conf., Meth. Ep. Ch.....	317 00
Central Swedish Mission Conf., Meth. Ep. Ch.....	69 00
Chicago German Conf., Meth. Ep. Ch.....	6 00
Illinois Conf., Meth. Ep. Ch.....	2 00
Illinois Conf., Meth. Ep. Ch. South.....	28 81
Rock River Conf., Meth. Ep. Ch.....	153 00
Southern Illinois Conf., Meth. Ep. Ch.....	306 00
Sutter, Ger. Pres. Ch.....	5 00
Sycamore, First Bapt. Ch.....	4 10
Wabash Conf., United Brethren.....	29 30

INDIANA.

Indiana Conf., U. B. in Christ.....	5 94
Northwest Indiana Conf., Meth. Ep. Ch.....	309 00
Princeton, Broadway Pres. Ch.....	5 00

INDIAN TERRITORY.

<i>Barlesville</i> , Indian Territory Mission	\$10 00
<i>Tuskahoma</i> , Collection at.....	1 15

IOWA.

<i>Breda</i> , Wheatland Ger. Pres. Ch....	5 00
<i>Des Moines</i> Conf., Meth. Ep. Ch.....	5 00
<i>Holland</i> , Ger. Pres. Ch.....	5 00
<i>Iowa</i> Conf., Meth. Ep. Ch.....	309 00
<i>Lansing</i> , Ger. Pres. Ch.....	2 00
<i>Northwest Iowa</i> Conf., Meth. Ep. Ch.	291 00
<i>Pella</i> , First Ref'd Ch.....	42 40
<i>Upper Iowa</i> Conf., Meth. Ep. Ch.....	315 00
<i>Waterloo</i> , East Friesland Ger. Pres. Ch.....	10 00

KENTUCKY.

<i>Corydon</i> , Powell Mem'l Pres. Ch.....	1 70
" Pres. Ch.....	5 00
<i>Kentucky</i> Conf., Meth. Ep. Ch.....	54 00
<i>Lexington</i> Conf., Meth. Ep. Ch.....	1 00
<i>Louisville</i> , Anchorage Pres. Ch.....	7 73
<i>Munfordsville</i> , Pres. Ch.....	2 50

LOUISIANA.

<i>Jackson</i> , Pres. Ch.....	15 30
<i>New Orleans</i> , Napoleon Ave. Pres. Ch.....	7 30
<i>Norwood</i> , Pres. Ch.....	2 40

MASSACHUSETTS.

<i>Amherst</i> , Second Cong. Ch.....	4 00
<i>Fitchburg</i> , Rollstone Cong. Ch.....	2 67

MICHIGAN.

<i>Detroit</i> Conf., Meth. Ep. Ch.....	610 00
<i>Michigan</i> Conf., Meth. Ep. Ch.....	821 50
<i>Zeeland</i> , First Ref'd Ch.....	13 60

MINNESOTA.

<i>Eenson</i> , Pilgrim Cong. Ch.....	2 00
<i>Minneapolis</i> , Stewart Mem'l Pres. Ch.....	1 85
<i>Minnesota</i> Conf., Meth. Ep. Ch.....	185 00
<i>Northern Minnesota</i> Conf., Meth. Ep. Ch.....	138 00

MISSISSIPPI.

<i>Bilozet</i> , Pres. Ch.....	2 00
<i>College Hill</i> , Pres. Ch.....	2 90
<i>Mississippi</i> Conf., Meth. Ep. Ch. South.....	25 00
<i>Pine Ridge</i> , Pres. Ch.....	8 75
<i>Wesson</i> , Pres. Ch.....	8 55

MISSOURI.

<i>Bethel</i> , Pres. Ch.....	8 23
<i>Crocker</i> , Pres. Ch.....	4 00
<i>Fairfax Circuit</i> , Meth. Ep. Ch. South.....	2 00
<i>Gower</i> , Pres. Ch.....	1 95
<i>Grant City</i> , First Pres. Ch.....	11 00
<i>Higginsville</i> , Prairie Pres. Ch.....	13 00
" Pres. Ch.....	14 41
<i>Raymore</i> , Pres. Ch.....	6 35
<i>St. Louis</i> Conf., Meth. Ep. Ch. South.....	316 36
<i>St. Louis</i> , Lafayette Park Pres. Ch....	33 10

MONTANA.

<i>Montana</i> Conf., Meth. Ep. Ch.....	61 00
<i>North Montana</i> Conf., Meth. Ep. Ch.	11 00

NEBRASKA.

<i>Dakota</i> Conf., Meth. Ep. Ch.....	173 00
<i>Hickman</i> , Ger. Pres. Ch.....	10 00
" Ger. Pres. Ch. S. S.....	8 00
<i>Monroe</i> , Pres. Ch.....	5 37
<i>North Nebraska</i> Conf., Meth. Ep. Ch.	109 00
<i>West Nebraska</i> Conf., Meth. Ep. Ch..	7 00

NEVADA.

<i>Carson City</i> , First Meth. Ep. Ch.....	5 00
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NEW HAMPSHIRE.

<i>Littleton</i> , Cong. Ch.....	7 04
<i>Manchester</i> , First Meth. Ep. Ch.....	6 25

NEW JERSEY.

<i>Jersey City</i> , Bergen Ref'd Ch.....	\$20 00
<i>Orange</i> , Hillside Pres. Ch.....	60 00
<i>Trenton</i> , First Pres. Ch.....	87 81

NEW YORK.

<i>Auburn</i> , Calvary Pres. Ch.....	3 18
<i>Brooklyn</i> , Puritan Cong. Ch.....	3 76
<i>Genesee</i> Conf., Meth. Ep. Ch.....	377 75
<i>Livingston</i> , Linlithgow Ref'd Ch. and S. S.....	4 87
<i>Lyons Falls</i> , Forest Pres. Ch.....	11 50
<i>New Rochelle</i> , North Ave. Pres. Ch. S. S.....	2 52
<i>New York</i> , Madison Square Pres. Ch.	41 66
" Scotch Pres. Ch.....	26 56
" West End Pres. Ch.....	93 00
" West Pres. Ch.....	30 34
<i>Saranac Lake</i> , Meth. Ep. Ch.....	15 00
<i>West Leyden</i> , Ref'd Ch.....	3 00
" Ref'd Ch. S. S.....	2 00

NORTH CAROLINA.

<i>Asheville</i> Presbytery.....	11 46
<i>Connonville</i> , Pres. Ch.....	3 55
<i>Fayetteville</i> Presbytery.....	73
<i>Mecklenburg</i> Presbytery.....	14 05
<i>Mt. Ulla</i> , Prospect Ch.....	2 23
<i>North Carolina</i> Conf., Meth. Ep. Ch. South.....	2 10
<i>Western North Carolina</i> Conf., Meth. Ep. Ch. South.....	5 00
<i>Wilson</i> , First Meth Ch.....	14 50

NORTH DAKOTA.

<i>North Dakota</i> Conf., Meth. Ep. Ch....	2 00
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OHIO.

<i>Ashtabula</i> Quarterly Meeting of Free Baptists.....	5 00
<i>Babwin</i> , First Pres. Ch.....	8 40
<i>Central Ohio</i> Conf., Meth. Ep. Ch....	347 00
<i>Jackson</i> , Pres. Ch.....	3 87
<i>Ohio</i> Conf., Meth. Ep. Ch.....	490 00
<i>Saybrook</i> , Cong. Ch.....	1 10
<i>Wellsville</i> , Second Pres. Ch.....	4 00
<i>Wooster</i> First Pres. Ch.....	30 00
" Westminster Pres. Ch.....	66 25

OREGON.

<i>Columbia</i> Conf., Meth. Ep. Ch. South.....	9 40
<i>Oregon</i> Conf., Meth. Ep. Ch.....	1 00

PENNSYLVANIA.

<i>East Buffalo</i> , Pres. Ch.....	10 61
<i>East Kishacoquilla</i> , Pres. Ch.....	20 00
<i>Erie</i> , Central Pres. Ch.....	25 00
<i>Harrisburg</i> , Olivet Pres. Ch.....	3 00
<i>Holmesburg</i> , First Pres. Ch. S. S.....	14 36
<i>Lansdowne</i> , First Pres. Ch. S. S.....	30 00
<i>Lehman</i> , Meth. Ep. Ch.....	6 00
<i>Pine Creek</i> , Second Pres. Ch.....	6 25

SOUTH CAROLINA.

<i>Bennettsville</i> , Pres. Ch.....	4 00
<i>Bethel</i> , Pres. Ch.....	2 00
<i>Bethel</i> Presbytery.....	19 63
<i>Dorrah</i> , Pres. Ch.....	2 50
<i>Enoree</i> Presbytery.....	2 38
<i>Mayesville</i> , Pres. Ch.....	3 13
<i>Mountain Shoals</i> , Pres. Ch.....	2 60
<i>New Harmony</i> , Pres. Ch.....	1 00
<i>Old Fields</i> , Pres. Ch.....	3 00
<i>Peisner</i> , Pres. Ch.....	5 00
<i>Richland</i> , Pres. Ch.....	6 90
<i>South Carolina</i> Conf., Meth. Ep. Ch. South.....	8 20
<i>Townville</i> , Roberts Pres. Ch.....	3 50
<i>Woodruff</i> , Pres. Ch.....	3 70

SOUTH DAKOTA.

<i>Dakota</i> Conf., Meth. Ep. Ch.....	134 00
<i>South Dakota</i> Conf., Free Meth. Ch..	8 31

TENNESSEE.

<i>Holston</i> Conf., Meth. Ep. Ch.....	88 00
<i>Knoxville</i> , Vine St. Meth. Ep. Ch....	2 00
<i>Louisville</i> Conf., Meth. Ep. Ch. South.....	332 70
<i>Sweetwater</i> , Pres. Ch.....	15 00
<i>Tennessee</i> Conf., Meth. Ep. Ch. South.....	07 58

TEXAS.

<i>Guero</i> , Pres. Ch.....	\$10 00
<i>El Paso</i> , Westminster Pres. Ch.....	2 25
<i>Ennis</i> , First Pres. Ch.....	13 73
<i>Tyler</i> , First Pres. Ch.....	1 98
<i>Weatherford</i> , Pres. S. S.....	2 00
<i>West Texas</i> Conf., Meth. Ep. Ch. South.....	21 00

VIRGINIA.

<i>Blacksburg</i> , Pres. Ch.....	14 10
<i>Briery</i> , Pres. Ch.....	1 00
<i>Fairfax</i> Co., Sherwood Hall S. S.....	3 50
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" Diamond Hill Pres. Ch....	1 15
<i>South Boston</i> , Pres. Ch.....	11 34
<i>Spring Hill</i> , Pres. Ch.....	5 00
<i>Windy Cove</i> , Pres. Ch.....	2 60

WASHINGTON.

<i>Columbia River</i> Conf., Meth. Ep. Ch.	1 00
<i>East Columbia</i> Conf., Meth. Ep. Ch. South.....	12 35
<i>Puget Sound</i> Conf., Meth. Ep. Ch....	2 00

WISCONSIN.

<i>West Wisconsin</i> Conf., Meth. Ep. Ch.	257 00
<i>Wisconsin</i> Conf., Meth. Ep. Ch.....	90 00

WYOMING.

<i>Wyoming</i> Conf., Meth. Ep. Ch.....	2 00
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<i>Chicago</i> , Ill.....	133 43	
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<i>Delaware</i> Co., N. Y.....	4 00	
<i>Denver</i> , Colo.....		3 00
<i>Douglas</i> Co., Kan.....		10 94
<i>East Liverpool</i> Female, O.....		10 00
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<i>Greene</i> Co., O.....		20 00
<i>Greenville</i> Co., by Fountain Inn Branch, S. C.....	1 00	
<i>Hamilton</i> Co., Tenn.....		60 98
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Albion Co., N. Y.....	25 00	
Waratoga Co., N. Y.....		4 00
Waratoga Co., N. Y.....		24 82
Waratoga Co., N. Y.....		40 86
Waratoga Co., N. Y.....	100 00	
Waratoga Co., N. Y.....	200 00	
Waratoga Co., N. Y.....	163 35	15 18
Waratoga Co., N. Y.....	1,000 00	
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I. L. T.....	2 86

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Hale, G. W., Kansas City, Mo.....	1 92
McCready, Rev. R. H., Chester, N. Y.	9 73
Malchior, Chas., Wilder, Minn.....	1 41
Presbyterian Board of Publication, Philadelphia, Pa.....	11 10
Rife, Rev. C. F. (From Kusaen Scrip- tures, \$4.65; from Marshall Islands Scriptures, \$23 81).....	223 49
Virginia Penitentiary, Richmond, Va.....	\$5 00
	\$551 45

Agency Among Colored People of	
the South.....	\$489 34

FOREIGN AGENCIES.

Brazil Agency.....	2,526 49
West Indian Agency.....	\$733 26
	<hr/>
	\$3,349 75

MISCELLANEOUS.

Trade Sales.....	\$1,218 89
Retail Sales.....	2,096 86
Sales of Waste Material.....	183 85
Income from Trust Funds.....	2,849 80
Income from Available Funds.....	113 52
Income Subject to Life Interest.....	1,209 87
J. Burr Legacy Income.....	136 58
Fitch Shepard Bible Fund.....	223 17
Rentals.....	3,603 02
Record.....	3 70
	<u>\$11,587 26</u>

Total Receipts..... \$50,570 26

THE FOLLOWING TRANSFERS FROM BOOK ACCOUNT TO DONATION ACCOUNT HAVE BEEN MADE.

Guliford Co. Bible Society, N. C.....	\$40 63
Laredo Bible Society, Tex.....	66 70
	<hr/>
	\$107 33

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CASH STATEMENT FOR OCTOBER, 1906

RECEIPTS.		DISBURSEMENTS.	
From Auxiliaries, as Gifts	\$3,203 37	For Field Agents' Salaries, etc.	\$814 59
.. Legacies.....	16,225 00	.. <i>Bible Society Record</i> , Salaries, Postage, etc	190 47
.. Churches.....	10,741 34	.. Agency for Colored People.....	477 66
.. Individuals	1,556 03	.. Foreign Agents—Cash	\$11 10
.. Sales of Bibles Donated.....	551 45	(Sales Reported and Retained).....	3,270 38
.. .. Agency for Colored People	439 34		3,281 48
.. .. by Foreign Agents.....	3,249 75	.. Grants to Missionary and other Societies	875 00
.. Perpetual Trusts—Income	2,849 30	.. Legacy Expenses.....	25
.. Bible House—Rents.....	3,603 02	.. Diffusion of Information	241 64
.. Manufacturing Department — Sales of		.. Bible House Expenses — Taxes, Repairs, Fuel,	
Waste Material, etc.....	133 85	Insurance, etc.....	7,878 04
.. Salesroom—Cash Sales.....	2,096 36	.. Perpetual Trust Income — Taxes, Brooklyn	
.. Auxiliaries—For Books.....	2,016 72	Property.....	1,143 46
.. The Trade	1,218 39	.. General Expenses	3,171 25
.. Income from Available Funds—Interest....	113 52	.. Manufacturing Department—Material, Wages,	
.. Trust Funds—Income Payable Beneficiaries	1,209 37	etc.	9,782 19
.. J. Burr Trust—Income.....	136 58	.. Depository—Salaries, Boxes, Cartage, etc.....	1,484 38
.. Amount Received to be Held as Trust.....	1,223 17	.. Salesroom Expenses	173 74
.. Sundries.....	3 70	.. Bills Exchange Paid.....	12,855 08
	\$50,570 26	.. Beneficiaries—Annuities.....	686 19
		.. Account Burr Legacy Income.	11 63
		.. Amount Trusts Invested	377 50
		.. Available Funds—Income	41 17
			\$43,485 72
Cash Balance from September.....	19,424 09	Cash Balance to November.....	26,508 63
	\$69,994 35		\$69,994 35

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